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BOOK NOTICES

The Assurance of Immortality. By Harry Emerson Fosdick. New York: Macmillan, 1913.

This little book has among other excellencies these two: a style that is singularly lucid and often brilliant and a refusal to let rhetoric take the place of argument. In fact, it sometimes seems as if Mr. Fosdick was a little too much afraid of capitalizing the desires of the Christian world. But his attitude is not temporizing. Immortality is firmly grounded upon the elemental bases of religious faith and the sanity of the universe. Psychical research is rather a problem than evidence. And no man can rise from reading the volume without feeling that our confidence of life beyond the grave depends ultimately upon our estimates of values. The mere continuation of life very properly is not regarded by Mr. Fosdick as necessarily a good. Such life must develop and participate in the orderly process of the divine purpose. The value of such a faith, this little volume argues, can be seen when one considers what life would be without it; and in thus centering attention upon the fundamental matters, Mr. Fosdick has rendered the thoughtful reading public a great service. You will go far before finding a finer presentation of this fundamental philosophy of faith.

Religion in Social Action. By Graham Taylor. New York: Dodd, Mead & Co., 1913.

In *Religion in Social Action* Dr. Graham Taylor has republished a series of papers which appeared originally in the *Survey*. The volume will have particular appeal to all those who know of Dr. Taylor's work in the Chicago Commons, the Chicago Theological Seminary, and the Chicago School of Civics and Philanthropy. It does not pretend to be a treatise on sociology or on religion. It is rather the mature reflections of a man whose experience and training have made him one of the moral leaders of the social uplift.

The Holy Spirit in the Ancient Church. By Henry Barclay Swete. London: Macmillan, 1912. \$3.00

A volume of really first-rate importance is this one by Professor Swete. He has already made definite contribution to the general subject by his work on *The Holy Spirit in the New Testament*, and by still earlier works. In the present volume he carries on the discussion in the above-mentioned volume into the period of the early Church Fathers from Clement to Augustine. The later authors, however, are

not discussed in any such fulness as is the thought of earlier theologians, like Eusebius and Cyril. Particularly helpful is the discussion on the Arian controversy and the very confused period which lies at the beginning of western theologizing. Professor Swete adds a few closing chapters in the way of summarizing the view of the writers of the sixth century on the Holy Spirit. Such a work as this will enable thoughtful persons to appreciate what is really meant by historic doctrine.

Mysticism and the Creed. By W. F. Cobb. London: Macmillan, 1914.

In this volume Dr. Cobb works into and opens up a new line of approach to the discussion of the Creed. We have had histories and interpretations of the form and content of the Creed, but very little discussion of the inner spiritual life which has really given religious value to the Creed throughout all the ages. The purpose of the book is to set forth Christianity as partaking more of the nature of the mysterious and religious than of an objective mass of dogma and history. Whether or not the reader will agree with the necessity of the sharp antitheses which the author sometimes draws, it will be difficult to deny that mysticism has had a large and proper place in the development of the Christian religion. The method of the book makes it an interesting discussion of what one might call the religion of theology. The author takes up each article of the Creed independently, and discusses the meaning of the words involved and deals as well with pertinent matters of history. Strictly speaking, the treatment is not, however, a résumé of the genetic development of the subject, but is rather an elaborate but sane discussion of Christianity from the point of view of mysticism. The technical theologian would doubtless hold that Dr. Cobb has ventured into fields of speculation not without their dangers, but the conclusions which he reaches are certainly deserving of our careful consideration. He rightly says that the religion of Jesus is based on and leads to experience. The self is not egoistic but social, and finds itself, in the endeavor to recognize its universal character, regenerated. Yet this regeneration is not contrary to law. It is the center of Christianity, for it is the coming into consciousness of eternal life. At this point the author reaches the limits of intellectualism and leads the reader into the mystery of life itself. The book is an interesting combination of elaborate scholarship, both historical and exegetical, with that mystical temper which has always given significance to Christian thought. If it might sometimes seem that the author is too sympathetic with